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*539 755 a goat is brought, and a skin-cloth, and a ram, and a knife, and a round spear, and a certain (kind of) grass, and a fan, and a gourd. The ram is laid on the earth at the door of the hut, with its belly turned upwards. Then the sick man is brought, he sits down on the belly of the ram, his wife is placed behind him (on the ram), and his youngest son in front of him; thus they hold the ram fast, till it dies. Then they rise, the belly of the ram is cut open, the contents of the stomach are taken out and smeared on their bodies (of these three persons). The heart also is cut out, and the bowels. The hoof is cut off, and these things are buried at the door of the hut. Now the medecine is crushed, it is mixed with water, it is given to the sick man, and drunk by him. And they string beads, red ones, their name is *γīrǫ*, they are tied about his back. The fan is cut in pieces, and the gourd too, and the grass is taken, and brought into the bush on the pathway, it is thrown on the pathway; water is poured into the [756] gourd and thrown on the ground. The round spear is taken by the sorcerer, so are the hoe, the knife, the meat, and the ram.

24. Sicknesses.

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dʊrūlǫ the abdomen is swollen, pains, diarrhoea.

tʃó heart-ache, pulmonary [disease.

dɪ̀ŋɔ́ŋɔ̀ cold, catarrh.

dɪ̀ɲʃkɔ̀ insanity, lunacy.

owin wich giddiness.

dɪ̀ŋgɛ́ teeth fall out, pains in the bones.

àlàt dropsy, hydropsy.

àdɔ̀t pains in the buttocks.

dɪ̀kɛ́gɛ́ rheumatic pains, chiefly in the legs; feeling cold.

ɟíɲu guinea worm, Ferendit of the Arabs; filaria medinensis.

àmɔɔ̀l swelling of knees and

lɟí leprosy [elbows.

nɔ́nɔ̀ a disease of the head, the hair comes out in consequence of ulcerous inflammation.

ajaŋkobyɛt the skin peels off.

lɔ̀r caries.

wɔ̀t a kind of light leprosy.

kɔɔ̀m kɔɔ̀m swelling of the shin-bone.

kamír salt-rheum, "lupus".

ajɔ̀gɔ̀ small-pox.

àbíp a sickness manifesting itself in strong fevers, generally mortal, chiefly children suffer from it.

gi bɔgǫ́ǫ "thing of the stranger", that is: of the Arab; siphylis.

kàjéjɔ̀ inflammation of the finger-joints; parts of the finger rot off.

dɪ̀ɲɲɔ̀ch inflammation of the joints; of the toes.

àŋúŋ gonorrhoea.

bɔ̀r boils.

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ahɔ̀ltík the same as *àmwɔ̀l*, but it is curable, *amwɔ́l* is uncurable.

áwúdɔ̀ a kind of leprosy on the foot, takes a long time to heal.

mɪ́ɲm the skin becomes rough, squamous.

ɟàwó-ahín diarrhoea.

ràm diarrhoea.

ahɔ̀rɔ̀ blindness.

ŋgi-ŋgí eyelashes get red, fall off.

nɔ̀lɔ́ lameness.

dɪ̀ɔ̀m thigh-bone is affected, it is mortal.

duoí disease of the outer ear, chiefly of children.

gwɔ̀ŋɔ̀ itching.

àdwàní "a cripple who never walks".

àtàkɔ̀ hunch-backed.

byér a disease of cattle and men, pains in the back.

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

are hazy as to the powers which animate the different classes, but they have no doubt as to the power of the people who make the claims. 754

The Shilluks believe firmly in the power of the evil eye. A few claim that the people who cast the evil eye belong to the evil medicine men, and receive their power from them, but the people are almost unanimous in saying that they have their power separately, and they think that it comes from God. The fact that the power is inherited tends to prove that they are really a separate class.

When one person in a family has the evil eye, the house is spoken of as the house or family with the evil eye, though all the members of the family may not have that power. A man may have this power, and his wife be all right, or it may be the wife that is affected, but in every case all their children are affected, though the unaffected husband may have untainted children by another wife. This taint is carried by their descendants, and theoretically at least is supposed to extend to the end of time. 754 827

A girl who has the power of the evil eye is not sought in marriage, and while the man afflicted in this manner is not desirable as a husband, yet he does not have so much trouble in getting a wife. This is not because they differentiate between the sexes, but because a man pays a heavy dowry for his wife, and he does not want to buy a tainted wife, whose children will also bear the taint of a hidden power. If the afflicted man has the price, the father is very often willing to accept him for a son-in-law, and that is especially true, when the daughter is not very desirable. As a class the people with the evil eye try to keep their neighbours ignorant of their powers. 582 754 [583]

In addition to those who inherit the evil eye, others suddenly receive the power. It suddenly falls upon them, or comes on them. They know not how it comes, but suddenly they find themselves with that dread power. 754

A person possessed of the evil eye can not always be distinguished. The fact that a certain person has that power is known in his own village, and the stranger coming in soon enquires about it, and is told. However one mark can be relied on to some extent, and that is if a person has eyes in which the whites are small, and the iris is large in proportion, and the iris is very dark. This test is not sure as some people of the class do not have this mark, and others, who do not have the power have the mark. 754 826

684 married and living with him. It varies from four head of cattle to one bull, its different types being :—

Kwor yar cie dhano	— for making pregnant the wife of another	4 head of cattle
Kwor yar nian a fur	— for making pregnant an unmarried girl (or one who, although married, is still living with her own *gol*)	3 head of cattle
Kwor kwobo cie dhano	— for having relations with a married woman without resulting pregnancy	2 head of cattle
Kwor kwobo nian a fur	— for having relations with an unmarried girl without resulting pregnancy (or with one who, although married, is still living with her own *gol*)	1 head of cattle

835 837 Provided the appropriate payment is promptly made these cases produce little ill feeling. No *kwor* is payable where a man has relations with the wife of his brother or of his father (other, of course, than his own mother). In fact little resentment is felt in such cases, especially if the offender is unmarried, the realistic view prevailing that it is better so than that he should incur cattle payments by exploits elsewhere.

684 844 827 Sexual offences are seldom disputed. Those resulting in pregnancy come to light inevitably, for the girl will be questioned and will reply truthfully; nor will a man thus named ever deny. Cases not resulting in pregnancy come to light only when the woman, whether after marriage or before, is giving birth to a child. Shilluk mothers think that their labour is facilitated if they name to the attendent midwife every man with whom they have had relations. News is brought to her family of the names uttered and the woman's *gol* hasten to claim the requisite *kwor* from every man named. Sometimes as many as five bulls are 684 claimed from five separate men, but sometimes when too many paramours are named the girls' *gol* are ashamed and do not claim at all. [548] Although women who go to live in the towns often become prostitutes there is no prostitution in tribal life. Since the marriage age for men [837] is on the average as high as twentyeight extra marital relations are [583] not uncommon.

848 Children born outside marriage may be taken on by the man who eventually marries their mother. If so then he is made to pay extra for them at the rate of five head of cattle for a daughter and two for a [547] son.